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that the failure of this bill was not for unfit for the white man? want of a fair presentation of the facts ing the stable door after the horse is voting and acting, or perhaps vote and

After providing that the management twenty thousand dollars to be raised by the Synod has been paid, this compact

thus proceeds:

pon the which we ought not to

ntleman from Louisville says hat contract this proposition

from Scotland, and which, reckoning | ical opinions in quict? had secoded from the old church and

in regard to the prosperity and success gard this action of the Presbyterian third of the same political erecd, now of this college, if these men are allowed General Assembly, and shall enroll one sent an insulting notice to the minister to control it? We may judge of the fu- or more of the persons designated in to leave. He who brought it, only the celestial circles. Beslabber a mau with schools, and seminaries, dens of higotry, ture by the past. There were from 195 | the preceding resolutions (that is, per- day before, had said to me that any dis- canting, hypocritical assurances of reto 250 students at Center College under sons who signed the 'Declaration and affection toward me which he knew of the old dispensation. Since it has been Testimony'), that then that Presbytery was among outsiders, and he believed under the control of the Radicals the shall ipso facto be dissolved, and its | the trouble would all pass over. number of students has dwindled down ministers and elders who adhere to this A week after we met, and unanimous. sin's dagger, and make its aim the surer!. to less than 30, and in less than twelve action of the General Assembly, are ly agreed upon the following course: months, what was once one of the most authorized and directed in such case to prosperous and flourishing seats of learn- take charge of the Presbyterial records, reached among the members, it was reing in the West, will be without a single and retain the name, and exercise all solved to address ourselves to the busistudent from our State. Look at the the authority and functions of the originous of correcting existing evils and of ing some service to the cause of truth. Theological Seminary at Danville, en- | nal Presbytery until the next meeting | promoting the edifiaction of the church | But we have not yet attained to that dedowed by the munificence of the Pres- of the General Assembly."

Speech of Mr. B. F. Buckner, of Clarke our own citizens, or place them under petuity of republican institutions, and the hands of proper men selected from of conscience was necessary to the per- the Fast Day of 1861 did they report. county, before the Legislature. Intelli- the control of men who will drag them that every man should be permitted to gent Presbyterians will perceive that down until they will only be fit to be worship God in his own way. What Mr. Buckner did his duty nobly, and schools for the degraded negro-totally has that to do with this case? He might

Mr. Speaker, here, I will read from before that body, but obviously from bly of the Presbyterian ('hurch, held in reading; every word of it I agree to, and the usual indifference and neglect of St. Louis. The gentleman talks about that class of conservative men who bringing politics into the church. I ask he has made from that publication as a evince their profound sagacity by lock- him to listen to theso doctrines. [The part of my speech, but what has it to do Speaker here read from the minutes the with this question? Do we propose that order requiring that a minister of the the adherents of the General Assembly stolen. We think it possible that some- church on being examined should be re- shall not he permitted to worship God time before the close of the present century, our friends will find out how little the cause of truth and liberty, either civil or religious, has to expect from that sagarious "milk and cider" constitution. If, by this non-confession, or on testimony, it is non-confession, or on-confession, or on-co that sagacious "milk and cider" con- was found that he had favored the re- the very doctrine upon which the appliservatism which so exhausts itself by bellion and believed slavery to be of di- cation is based. We say that if memdoing the talking, that it is obliged vine origin, then he is "required to con- bers of the Synod of Kentucky differ to take horiday before it comes to the fess and forsake his sin in this regard with the General Assembly on political before he shall be received."]

Mr. B .- You will not allow a minisact on the other side by way of "change ter to go forth in his career of amelio- and we ask this Legislature to strike of air"-for the benefit of its enfeebled rating the condition of the human race, out from the charter, a provision incoruntil after you have required him to re-We select such passages of Mr. B.'s nounce a political heresy, and upon his We select such passages of Mr. B. s bended knees beg pardon for his past transgressions. And still the gentlequestions involved. It is all we have man talks about our thrusting polities into the church.

But listen to this, the most remarkaof the College, the election of trustees, ble of all: "Church sessions are also &c., should be assumed by the Synod ordered to examine all applicants for whenever the first installment of the church membership by persons from the Southern States or who have been concerning their principles and conduct "And to prevent doubts about the upon the points above specified." (That body called the Synod of Kentucky, who is on the question of slavery and supshall be thus electors or trustees, it is understood that it is and shall be, the persons have been thus concerned, then region is the wonderful life-likeness of hytery in the ease was so marvelously body of the Presbyterian elergy and they are not to be admitted to the this picture, of the coarse, unscrupulous characteristic of the new order of "mod-Elders in connection with the General church until "they have given evidence Assembly of the Presbyterian Church, of repentance for their sins and have the United States of America, who renounced their errors." That is, no nnually as a Synod, in the State man shall receive the sacraments of the border States. Many of our ministers crs are entitled to the benefit of the min-religion of sedans for Dives. and wood-necky, of whatever individuals church, until upon hended knees he re-and neonle wight well imagine that this ute in full: ucky, of whatever individuals church, until upon hended knees he re- and people might well imagine that this ute in full: be composed at the time of nounces his heresy, gives up his opin- narration of Mr. Beattie concerning the meeting, and as such are ions, and accepts the political dogmas of fied in fact ateach | the General Assembly of the Presbyte. relerk, rian Church.

ations of religion until he shall have tie's story: and if he cannot recant upon a moables us to meet death without fear.

These are the men that the gentlemen embodied, for fear the Synod of on the other side would have to control cal difference, split off from the General Kentucky. These are the men now did not exist. Assembly, and to prevent the possibility invested with the power of excommuof such action in the then future, this nicating the Synod of Kentucky. Sir, requiring it to be in connection with the sent to us by this General Assembly, General Assembly of the United States. | who will lecture us upon slavery. Ah! tion put in? And the gentleman who know that the General Assembly has preceded me in opposition to this will take this step, and why antieimeasure has not seen fit to go back to pate the difficulty? Leave it until it the congregation toward me. the facts that existed when that contract occurs, and apply to the courts, or, if the hencit of the surroundings of the way in which we may intelligently shape the "Star-spangled Banner" performed whole transaction to enable us to give our course in the future is that we may in the church on the Sabbath, on the the true construction to the contract. have the light of the past to guide our confession of one of them as an outbreak There was at that time in the State of | footsteps. What spirit has this Gener-Kentucky two bodies of the Presbyte-rian elergy and elders. There was the ciliation? What evidence have they views. It was quite natural after this intercourse. old Presbyterian Church, the church given that they are willing that the peo- that the choir should break up, although proper, the church which came to us ple of Kentucky may enjoy their polit-

from the settlement of Kentucky, has The declaration of religious opinions | vened, and these two elders made a vir- in the sanctuary on the Lord's Day and had a place within the borders of our embodied in the "Declaration and Tes- ulent attack upon me. It was the first at the close of public religious worship. Commonwealth. The Synod of that timony" was nothing more than an ar- time that I knew I had their ill-will. Presbyterian Church was in connection dent presentation of the views of some They confessed that the only ground of with the General Assembly of the United of the members of this church, headed their hostility to me was politics, and States. But there was another body of by Rev. Stuart Robinson, and was en- the substance of their charge was that I the Presbyterian clergy and elders, who tered upon the minutes of the General had not come up to the requirements of who also had a Synod, and whose Synod | considered to be unconstitutional church | songs in the church on the Sabhath was | of the Lord Jesus Christ should live; that | was not in connection with the Presby. government. Upon the reception of condemned. One of the elders who arterian General Assembly of the United that protest, the General Assembly, ranged for having it done now condemn-States. That body of Presbyterians was without giving the gentlemen who sign- cd it. The other maintained now, and the Presbytery being threatened by known throughout the length and cd the protest an opportunity of being afterward before Presbytery, that it was the party, through Dr. G., for any reflections and the party, through Dr. G., for any reflections and the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party, through Dr. G., for any reflections are the party and the party are the party breadth of the land as the Cumherland heard in their own defense, and without right, and explained himself by saying: tion on it, expunged the fourth and fifth Presbyterians, and it was for the sole exhibiting that love of religious liberty "A thing may be wrong and sometimes resolutions, leaving the party to believe, purpose of distinguishing between the which the gentleman from Louisville is it may be done." Another venerable if not assuring it that all it had been do to the strength of the carth, yet the deepest of all the feelings of worlds are the carth, yet the deepest of all the feelings are not the strength of the carth, yet the deepest of all the feelings are not the strength of the s Presbyterian Church proper and the in favor of, and for the purpose of re- elder did not know whether it was right ing was perfectly right. Cumberland Presbyterian Church that buking its authors entered the following or wrong. The two elders whose polithat clause was inserted into the agree- on the records of their meeting at St. | ties moved them to assault the pastor more remarkable, of that rhetorical hea-

Louis: What are we to expect, Mr. Speaker, "That if any Preshytery shall disre- the peace of the church, joined by a

byterians in the State of Kentucky. That is religious and political liberty to the singing and by establishing a equanimity, their crocodile tears of pions That has passed under the control of with a vengeance. This hill has met Bible-class and prayer-meeting. It was That has passed under the control of with a vengeance. This hill has met bible-class and prayer-meeting. It was the chief spirit in getting up this diffi- from its first existence with a dotermin- resolved that Mr. Jacob Schultz oc in- sorrow over the werk of murder they the bishop of this diocese. It feels its not bound by the laws of material things. culty in the Presbyterian Church of ed resistance from gentlemen upon this vited to conduct the singing in the are accomplishing; their testimonials of way silently into Holy Trinity by sepa-Kentucky. From being the most flour- floor; who are in favor, as they declared, church, and that the moderator be a "distinguished consideration for us;" rating the Sabbath-school from particishing Seminary in the whole West, its by a strict party vote, of placing the committee to tender the invitation." doors are now closed and it does not Southern States under permanent mili-

as well have read a chapter from Robin. questions, that the General Assembly should not therefore, invade their rights, porated into it for a totally distinct purpose from that now alleged.

Case of Rev. R. H. Beattle, of North River Presbytery—the "Rejected Pastor."

We have received a pamphlet of some 4S pages, text and notes, detailing the the politics "of our party." The chief in- most intense. Bethlehem Church and the North River

witnesses introduced upon the state of call of the President, we had met to con- toral relation, reflect on the wisdom of his opinion as to slavery and loyalty; fess our sins, and repent of them, I, to ference of opinion concerning the causes ment's warning, the convictions of his of God as the rule of duty, pointed out and the measures employed by the govwhole life, these saintly christians would our national sins, and especially those ernment in its prosecution, to lead to a deny to him that consolation which ca- sins which were found upon us in the conflict of opinion which has impaired matter of the great family fight about the spirituality of the church and eripproperty into which we had plunged. the influence of the pastor. Kentucky would, on account of politi- the educational interests of the State of far as I named anything, or that they us, we have found nothing to impair our con-

During the four years of war our church continued to grow, the last year of life and loyalty both to the Church of Christ description of the Synod was inserted, our churches are to be filled with men being the most fruitful and at its close and to the Constitution and government of our requiring it to be in connection with the sent to us by this General Assembly, the Church was united and prosperous. the Church was united and prosperous, From my Session through all this pe-Now, Mr. Speaker, why was that descrip- hut, the gentlemen say, how do you riod I heard only words of strong en- Church of Bethlehem to have acted inevil designs were entertained by any in go forth that they questioned the interest

and who had fairly begun to break up thenism which arrays its victim in gar-

"A good understanding having been

In regard to the very serious matter and sympathy with the cause we advoion, except to pay tary control, or at least, until the Radi- I had laid before the Presbytery, there eate. Of all the dishonor to religion ar. It has not cal Congress of the U.S. shall see fit was no denial, no defense, no explanathis humbuggery is the greatest. locked up. It to declare otherwise. They have resist- tion, given or asked. Eight persons agent, no ed the passage of this bill, and have re- involved in the guilt I have described, The voice quired that the constitutional provision, politically in sympathy with one an- thy of all acceptation, that Christ Jesus great end. It blossoms out in organ. that Island. What suns, what stars, sueth, but the rightoous is as bold as a

Mr. B. F. Buckner's Speech on the Bill to amend provisionally the Charter of Centre College.

We cannot provide the people of Kentucky \$1,500 per of the people of the people of Kentucky \$1,500 per of the people of Kentucky \$1,500 per of the people We cannot, perhaps, better present the points raised before the Legislature the points raised before the Legislature not even a nominal one. Are you going in his remarks long extracts from a lecture level the performance of no duty, not even a nominal one. Are you going in his remarks long extracts from a lecture level to the performance of no duty, not even a nominal one. Are you going in his remarks long extracts from a lecture level to the performance of no duty, not even a nominal one. on the Centre College question, than by to encourage learning in the country, ture delivered by the Rev. Stuart Rob- set down all they had to say; and yet making the following extracts from the and will you give your institutions into inson, showing that the widest liberty not a word from me on politics after

THE PRESENTERY

granted what this political party now asked. The remonstrants were told that they had no right to a hearing. son Crusoe or the Scottish Chiefs. Mr. they were heard, and their remonstrance Through the condescension of Presbytery was read, but no further notice was taken of it. At an early stage in the proceedings it was announced that the minds of the brethren were made up, and that nothing that could be said of my implacable enemics were not hurt

out for the reason that he did not agree with them, was to drive out their hrethgether factious.

There was in this case a rare refinement of cruelty. Six members of the pastor's family had entered the communion of that church with whom this solemn convenant had been ratified. The crucities which this political faction story of the strategy of an unserupu- had inflicted upon the paster they knew lous political clique in the Bethlehem | must fall with crushing weight upon his congregation, to tear away a useful and family, to each of whom they had given living in the South since the rebellion, acceptable pastor from his people, heto violate it, and violate it in such a the sacred pledge we have recited, only cause of his refusal to preach and pray way as would make their sufferings the

terest of the story for our Border State | The action of the North River Pres- religion that will run alone, without the radicalism in New York and that with crate," "compromising" highly "pious" which we are but too familiar in the style of judicial murder that our read- us except as to the crumbs. Wanted a

THE ACTION OF PRESBYTERY. "Resolved, 1st, That the pastoral rela-Presbytery, must be some Rasselas story lehem and the Rev. R. H. Beattie be, and

the best of my judgment, using the word which led to our recent calamitons war, ligion is supplied. Indolently they

No one had said they were not sins, so the case and in view of all that has come before "Resolved, 3d, That in the investigation of fidence in the ministerial integrity, the Christian excellence, soundness in the faith, purity ter, the Rev. R. II. Beattie.

"Resolved, 4th, That we consider the couragement. I had no suspicion that considerately in allowing the opinion to of their pastor in the ultimate success of But I was mistaken. Two of the el- our government in quelling the rebellion was made, in order that we may have need be, to the Legislature. The only ders united with the chorister in having and permitted themselves to be unduly swayed by suspicion and prejudice derived from utterance which would admit of a more kindly explanation than was put upon them, thus virtually disqualifying against me because I did not conduct themselves to pass an unbiased judgment

"Resolved, 5th, That the Session of this ehurch did wrong in not pronouncing I made no reference publicly, to what their decided condemnation of the introhad been done. The Session was con- duction on one occasion of secular music "Resolved, 6th, That we earnestly and affectionately counsel said church to re view prayerfully the past, to repent of whatever known wrongs they have committed, and by the grace of God to renounce all strife and division, and live Assembly as a protest against what they | their party. The singing of secular | and aet together as the devoted servants henceforth they deport themselves as those who know they must give account all; church all over. The Presbytery, being threatened by

lands when leading it to the slaughter! gard for him, to turn away his eyes and

Jacohins and Jacobinesses, nay we rather enjoy it, as au evidence that we are donay their lying pretences of friendship

"This is a faithful saying and worhalls, but requiring that it shall be read on three other, were appointed to confer with came into the world to save sinners."

Ton Churchmanshlp in New York.

Wo find in the Church Union of March 2d, two portraitures of the fashion- idea of charity. It scarches out deable Cburchmanship—the first by "Con- linquents for allowing the service of true comprehension. fueuis" whom we have quoted before as Christians to be held within any one of looking at things from a Chinese its temples. It follows such delinquents ployed forever in surveying and constand point; the other by the "Vicar of to the bitter death and the grave. It templating the goodness and merey of Bray," a good Churchman who seems to issue a pastoral against such, and sets have his troubles as well as his breth- all the world in a flame because of the conditions, we see the goodness of God ren of the uncovenanted. We present danger that the Church of Christ will all around us. The light of day and them to our readers just as we find them get tegether. It blackens every carnest darkness of night, the teeming heavens except ahreviated a little to suit our friend of Christian Union with infamy and fruitful earth are all the manifesta-

Chapel, or the Advent in Boston. Let every ear, turns Christian, pleads charithat we behold the transcendency of would change anything. The feelings us take him to pieces and see how he is ty, and ealls the truth tellers by every goodness and mercy; and if the admirer made. He was suddenly made rich. name in the criminal calendar. Glori-During the four years of war the course of the paster in ignoring politics possessor of some patent medicine or anity is not far off. Its history is algoodness and wonderful works to the had preserved a state of good feeling owns great steamships, or drives a devil- ways the same subtle, Jesuitical propa- children of men," how much more will between the parties. To disturb those ish trade in rum, or organizes misery ganda. Such are some of the conwho differed from them, to enter the and grinds the face of poverty in some densed results of my investigation into sanetuary as a political party, and make their party prejudices and hate the standard to determine the fitness of the meaning the minister for his post, and to drive him the luxuries of all climes—works of art that would shame his vulgarity could they speak. He causes all men to how There Remaineth a Rest to the People ren, for it was converting the Church of down before him. The chariot-wheels Christ into a political association alto- of his pride ride over the crushed bones of labor and unrequited mental application. Having everything in the world, and too gross and hard to hear a practi- as if that were true, and as if it did not know hereafter." The study of provical sermon like those Mr. Beecher degrade and falsify the nature of the dence, in that rest that remaineth, will

mental application and labor of evan-

pass their days of pleasure at the ball, party, opera-house, and worse. How, then, do they not care for a religion reaches conscience on Sunday. silence the conscience. Something to please the sense. This is the way American society is at present organ-High Churchmen.

apart and see how he is made.

Early he learns to love the good things of this life. Is trained up a faney man. Is narrow and superstitious. man hy birth, education, and professiou. He has no heart, except an animal one, i. e., love for his family. Is clannish, selfish, exclusive, aristocratic. A very Seminary in New York, where they never seen nor felt. manufacture the article to meet the market above described and set forth. It is church, church, church at the collar, church at the cravat, church

serve its ends. Had Buddha lived now which we tread, upon the sun shining he should have been a high priest in in his strength, and with our astronomiwas perfectly right.

We have rarely met with an instance our religion to flourish in. All the elements of caste, the same disgust of that adorn the night and sparklo like the canaille, the same "down upon the gems of glory upon the floor of Heavnigger," the same order bowing to en. And if these delight the devout grace of God in Christ Jesus did for did hierarchy and gorgeous choral serv-Yet this is the reigning mode now in the ice, eathedrals, monasteries, monkish the eyes of his friends from the assas- future. The old religion is coming back We can stand the open curses of pious acohins and Jacobinesses, nay we rather for something higher. The religion of courses as the telegraph anticipate the planets in their fear their influence upon us; but with Ahab, and Rehoboam is conqueror at An angel appeared to John, in the Isle They are 'true to na urc,' are they? So last. It comes up into our very finest temples, still named Christian. It lays of Patmos, who had been of the prophmore dangerous. You read the record by adopting suitable action in regard gree of grace, which can endure with the egg of a number of the ordination of the character of the chara the setting apart of "Sister Agnes,, by thought, the heavenly inhabitants are oath is much nearer your lips. pating with other and really Christian conferred upon them. Our little earth former rector would not allow. It moves not rapidly, but surely, firmly for the mos must have passed in his visit to loft and in surpliced preacher.

and follows with slow cunning, yet fell intent, every such advocate, and theu Take one of these American nabohs when convicted, exposed and brought Redemption especially, and in its steady that are vestrymen of Trinity, Trinity to the light it howls its anguish into operations and effects, near and remote, Ignorant, lazy, coarse, and vulgar, know- ous work of Paganism. Let it go on. here of this goodness can say, "O, that

> For the Free Christian Commonwealth. of God.

employments of Heaven? Preachers some- turned aside—our expectations are cut what of the next? No fear. But for times talk of Heaven as if it were a off-disappointment and perplexity folthis life ho must have a religion. The place of sluggish idleness and inglori- low us, so that faith must adore where less the better. Too lazy to apply his ous repose. They talk to their hearers vision cannot pierce. "What I do now heart to self-examination; too animal to of basking on the banks of deliverance thou canst not know, but thou shalt preaches, he looks about him for a re- human soul. The soul is essentially be one of the great revealers of the active in its nature, and it must glorify wonders, and goodness, and mercy of God and work out its own happiness, God. As a man in after life, under-Religion to suit a sensual heing. One in working according to its own nature. stands and appreciates the reasons and who has no sins he wants disturbed. A Freed from all that elogs and retards action, it will expatiate over the ways and mental application and labor of evan-gelical worship. Wanted a religion wonders of God. In this state of things, ly learn and adoringly appreciate the Christian in name hut Pagan in nature. it is limited to a spot, there, the uni-A religion of Dives, exclusive of Lazar- verse will probably be its home. Here, it has a narrow commission to do good, there, its commission will be vast as its ligion for belles, beaux, and beauty pinions of flight are strong and durable. worshippers. Wanted a religion that Here, philosophy deals only with will attract the wealthy and keep away the surface of things, there, the unthe hard fisted working man and re- scaled eye will pierce the essences of You say that the soul of man shall not be saved if he is found disagreeing with the Preshyterian General Assembly with the Preshyterian We have space for only extracts bath, and announce to the congregation cush to sive the points of Mr. Boot the congregation of Prochutery. the North.

The dying sinner is denied the consoations of religion until he shall have
rst been catechised, and, if need be, will not his daughters' hearts express | tinet, and satisfactory in its atterances both pastor and people in allowing a dife for such a religion. Thus the desire is Here, the faculties of religious growth begotten and the market for such a re- are slow and defective in their werk, but there, perfection will mark all their movements and erown all their works.

> But not only God's works, but God which disturbs their equanimity or himself will be the endless theme of Yet thought, contemplation, and growing must they have a cheat. Something to knowledge. The Divine wisdom will shine out on every hand wherever the soul takes its flight or turns its vision. ized, and this is the way they make That wisdom will not only be found in the natural creation, but especially in Now as to priest. Let us take him all that relates to the moral government of God. It will be seen as it shines in the lace of Christ. It will be seen, admired, and exalted, as mani-Cultured clear down into an embodi- fested in the ranks of the redcemed ment of Miss Naneyisms. A church hosts. The Psalmist exclaimed, "how marvelous are thy works, Lord God Almighty, in wisdom hast thou made them all." But the higher and holier Dundreary in divinity. Now such a flight of the soul in eternity will enable tory perches upon the banners of reman gets into the general Theological it to see and l'eel what the Psalmist had

> But seeond, the soul will then be em-They dress him up in Oxford hat, and ployed in contemplating and surveying Oxford tailors fawn and lackey them the power of God. While here, when until they pronounce them churchmen. we attempt to think of the Divine powsr, our minds are overwhelmed, conat vest and bellied-cut, church at the founded and awed in its presence. And gloves, and even boots; church in air, although Heaven will lift us up imchurch in voice, tone, intone, monotone; mensely high, and vastly and ever enchurch in the gait, church in heads up, large the boundaries of our understanding, yet the power of God will ever ap-Well, these are the priests, modern pear great and marvelous to the soul. and American Buddhism selects to We now look upon the solid world on priosts as supernatural; the same splen- philosopher and amaze him with a sense and greater will he the devout amazelicense, and crime, shall arise here that ment of the redeemed soul as it ranges grace. have grown old and almost gone into boundlessly over the domains of infinite decay in Thibet and Pekin. Glorious power. The soul may fly as the thought companio us," says a writer, "and careflies and return as the thought returns. less as to our books. With certain per for something higher. The religion of courses as the telegraph anticipates by the same persons, in books, we spend Nineveh, of Babylon, of Egypt, of hours the progress of western time .- hours and days, and think it no harm. of a sisterhood by just a beginning in world, why not to any other. Like thoughts take the saure tone, and an churches of Brooklyn. It causes the may be vastly more distant from the cent drinks; you read of those whose people to demand and the rector to yield great metropolis of infinitude, than words verge on impurity, and your own supple obedience to things which its other worlds, which that angel of Pat- thoughts are stained, what systems, ho passed on that errand lion.

It rigidly demands a restricted pul- none can tell. To such a spirit, the pit, and allows no Gentile Christian in capacity to survey and study the power Christ's Church to obey the Christian of God, is great beyond our present

But third, the soul will there be emtions of Divine goodness. But it is in the emancipated soul rejoice in, and adore the goodness of God in heaven.

Full as our bearts may now bo of admiration and gratitude, yet, in this life we see but through a glass darkly .-Clouds and darkness rest upon the movements of Providence. Mysterics rest upon our path. We are led in paths We may here inquire what are the which we knew not-our designs are wisdom of early restraints and discipline, so the soul, in after life, will richrestraints, discipline, and disappointments of this life. What a reading of past enigmas will there be-what an unfolding of the volume of Providencewhat a letting of light into the soul, and what a confirmation that even in darkness God is light. As the spirits of the jnst made perfect, seated high upon the thrones of eternity shall look down and sickness and pain upon them, and wh he commissioned disaster, bercavement and blightings of carthly prospects to sweep so often and so terribly a cross their earthly path. They will then see that all was goodness-marvelous, mysterious goodness.

But the goodness and mercy of Redemption will especially engage the admiration of the soul in heaven. This has ever been the song of God's children in the house of their pilgrimage. It is the foundation of their hope, the ground of their faith, the fire that kindles their love, and the light that illuminates their way. On earth we have the conflict of sin, and the song of redemption, hut in heaven, we will have the song without the conflict. The battles fought and the victories wonthe great battle for eternity where viodemption. And whence come that mighty host, that no man can number, that move in solemn stateliness around the cternal throne? Ask that wondrous throng now shining in the sunlight of God's presence—that wear those palms of victory and crowns of glory, and they will answer, it was redeeming blood that eleansed them from guilt and fitted them for eternal rest.

O! what a chorus of praise to God's all wondrons goodness, will roll its eternal strains over the hills and vales of immortality. But magnificent and allglorious as that redcemed throng will appear, out of every age and kindred of of admiration and gratitude will arise to each one as he contemplates what the him personally. This is grace, tho doolaration of grace, the manifestation of grace, and the eternal exhibition of PHILOS.

BAD BOOKS .- "We are oarcful as to our more dangerous. You read the record ing of some of Diekens' man, for instance, and brandy and water, or a rumpunch, become very familiar and inno-

"The wicked flee when no man pur-

Free Christian Commonwealth

Rev. STUART ROBINSON, Editor.

A. DAVIDSON & Co,, Publishers.

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The Anti-Slavery theories incompatible with faith in the inspiration of the Seriptures—Slavery as recognized and allowed in the Abrahamite, Mosaic and Christian Church, By Rev. Stuart Robinson. pp. 100. (British Edition.)

Walter Scott is said to have reviewed in the Quarterly several of his own novels while playing the part of the "Great | Unknown." We recognize fully the impropricty of an author's becoming his own reviewer. But in a case where his work has become a standing subject of abuse by men who have never taken the trouble to read it sufficiently to from partisan malignity or lack of brains are incapable of understanding the plainest propositions, an author may at least take an appeal from the calumnics of partisans and state to the public the facts concerning what he has written. But especially when a high court of Christ's Church undertakes, iu a solemu Pastoral Letter to the Churches to anathematize-obviously without knowing any thing about it—the book of a minister of that Church, its author may certainly be excused for bringing fairly before the public what he has written. Says the General Assembly of 1866, in its famous pastoral letter: "Even as late as the year 1865 a person commissioned to this Assembly from the Presbytery of Louisville, published a work which has been extensively circulated and commended both North and South, designed to justify and shelter the system of Southern slavery, 'slave codes' and all, under the Scriptural sanction of the Mosaic system doetrines are not only heresy but blasphemy is plainly seen from the word of

Now it will fill every honest mind person commissioned by the Presbytery of Louisville," by a body of men, of seen the book condemned; perhaps not himself obviously not read it, since, misled by the printer's mistake of giving the secondary part of the title of the ry can possibly hold the inspiration of "all book prominence on the title page over the primary by the use of large types, the learned Moderator and author of the book would have shown him.

We desire our readers to keep their cyes on the above anathema of this book, while we state briefly the facts concerning its history, nature and contents.-And as it is only a question of 50 cents, including postage, any bonest man who not does wish to be a party to the condemnation of a minister without hearing, can readily satisfy himself of the correctness of our statement by a line to A. Davidson, enclosing 50 cents and ordering the

Among the singularities of this anathema of the Assembly is the misstatement of fact concerning the publication of the work. It will be seen on reference to the preface that it "was not published by the person from Louisville Presbytery" at all; nor would be have thought of such publication. It was published, singularly enough, by some earnest and intelligent British Abolitionists, who regarded it as "a just and exhaustive exposition" of the Scriptures ou the subject, in the sense of the uniform interpretation of British and Foreign Commentators. The introduction of the argument sets forth the following gendiscourse abundantly verify by ample and, in hunger, sorrow and dispair, turn sidered. citations:

Allow me to premise that, in regard to these terms (ebed and doulos) in particular, as well as the exegesis, iu general, o'; tho scripture texts relating to slavery, I but follow not only the ancient critics, but also the best and most generally a c eepted British and Continental biblic al thor ignores the argument from Moses, scholars of the new anti-slavery era, whio which even Bishop Hopkins and many cannot be suspected of partiality to 'any theories. For somewhat to my surplise I find that, unlike the New England tanti- terms: slavery sentiment which is obviously the natural result of the trifling with, and pervorsion of, the plainest language of clusion to support, the British a ati-slave ry sentiment seems to exist rath er in spit of the judgment of the latest an d highes results of British and Continer ital biblical scholarship as to the exege sis of the texts of Scripture relating to the subject

The specific design of the discourse is set forth so distinctly as to leave the Moderator's statement of the purpose of 22d, that the book, in the pastural letter, without page 7th of the book, he would have found, "nat overy s'absequent page ver-

question whether it exists by law of nations according to the Justinian Code, The Christie thousand abuses to which, in common with every other human institution

ble teaching concerning slavery as a re- Abolitionists, and a great Presbyterian bytery, his teaching and influence should tity as to entitle them to control church not the Synod of Kentucky which must before the final "dissolution Scriptures as "the inspiration of God."

of the argument are in substance as thus the control of Jacobins! briefly summed up in the peroration:

What I have shown to have been the The author deems it searce worth while Presbyterian Church. faith of the Church on this subject dur-ing the two thousand years of the Church's history, from the covenant with Abraham to the closing labors of Paul the Apestle, you will find, from the elaborate and conalmost without exception, for near anoth or two thousand years between the death

ninoteenth century. If therefore this argument, laying its "understand whereof they affirm," or foundations in the great covenant of God, held before. No man of sense, at all up before the people, as the authors of parate society on earth, and woven out the Prophets, Jesus and the Apostles,umulating at every step-and crowned to find a contrary argument and doctrine When it comes to denouncing as "an

d as allowable in the very first organization of the Church; which was again recgnized in the second great covenant to edeem from bondage a slave-holding na tion, and in the very moral law given o God, as the Church's ethical rule of life which was recognized in the civil code given by Jehovah himself, and according which he administered a civil govern ment as theocratic King, so long as the cingdom continued an independent na tion; which went with the Church and of servitude." And again: "That these | nation into their captivity, and was re stored with their restoration; which, in in empire of sixty millions of slaves, held under a heathen eode, when Jesus Christ eame, received from him no word of re buke, but clearly his acquiescence in it ethical propriety; which began with the with amazement to find that such an very beginning, again, of the Church reanathema should have been solemnly relation recognized and its duties pointed uttered in the name of Christ against "a out by Apostles; and finally whose de nouncers werothemselves denouced by an inspired Apostle, as unworthy the fellowship of true ministers of Christ:—when whom, perhaps, not one in ten had ever an institution thus ethically interwoven with the texture of every part of God's word is assailed with every epithet that one in forty had read it, and while even can express vileness loathsomeness, and the author of the pastoral letter had depravity—than it becomes the infinitely olemn question whether, we have a revelation from God or not, and whether if so, those who hold such opinions of slave

I am free to say that as to practical

consequences, ultimately, it as difficult to

cripture.

make much distinction between the open and avowed denial of plenary inspiration, letter misapprehends the whole spirit the partial acceptance of the Scriptures, of the argument, as a reading of the and the apparent full acceptance of them, which yet tortures the word of God upou any and every Progrustean bed which the humanly devised theories of natural right and ethical justice may prepare for them. Apostates like Colenso and his eo-laborers n "Essays and Reviews" and the "West-minster Review," claiming still to hold a portion of the Bible inspired while they reject Moses, are pleased to caution those of us who will admit no distinction between the inspiration of Jesus and his Apostles, and that of Moses and the Prophets, and the field of battle." To which I have only to say, if there is no longer any book of the aw in the ark, and blossoming rod, and pot of manna-nor any mercy seat on its golden cover, nor Jehovah, as the ineffa le brightness dwelling between tho Cherubim upon it, then it is a bogus ark; let the Philistines take it! Il Moses is not nspired, then how can Jesus and his Apostles be inspired, when mistaken in founding their whole system of doctrine upon Moses as inspired? If the ethics of Moses are impure, how shall we trust the ethics of Jesus expressly founded upon he teachings of Moses, first divested of the human accretions with which human gnorance and fanaticism had invested hem? If "all" this Scripture is not "the nspiration of God," but only a part of it, nd if we are left to the guesses of such earned critics as these in ascertainin which is the iuspired part, "profitable fo doetrine, reproof, and instruction in right eousness"—then where is the infallibility of our guide? If the bread that profess es to come down from heaven is a loaf with poisoned parts in it, which none but these spiritual chemists can distinguish, eral proposition, which the notes to the then we had better throw away the loaf,

> So far from seeking to "shelter Southern slavery under the Mosaic system of scrvitude," particularly, the Moderator, if he had read as far as page Sth of the volume would have found that the auothers have praised in the following

"I did not then argue, nor do I now, that this revelation through Noah (his Scripture by their partisan commentators | curse upon Canaan) of itself justifies a and preachers, who have a foregono con- man in holding slaves, any more than that the propecy declaring that Messiah should be betrayed hy one of his own household, justified Judas in hetraying

Moses, which forms a small part of the ing the impenitent. work, was not on the defensive order at

apology, for had be read even as far as the recognition of a system of perpetual servitude, just as clearly and distinctly, though in less detail, as in the laws of Virginia, or Kentucky, or South Carolina. ifies, a specific statement of the scope and design of it;

And by precisely the same logical and critical process by which it is proved that the civil laws of Moses did not recognize We have just at present, nothing to do and regulate perpetual servitude, any one with the otb leal justice of slavery as a may undertake to prove, just as clearly, that question of natural law, nor with the slavery never existed by law in Virginia or

certain American jurists; nor with the present patched it to the Assembly, which, it and famine on eor and Illumphrey Brecking and Illumphrey Brecking at these underiainhumanity of slavery, nor with the ble facts, to find a great anti-slavery Assembly thus denouncing as blasphe- when subsequently installed; after the Hodge protest of 1861, in any reasona- sembly, it is very clear that the present was placed, could get no opportunity of implicity is it is liable; but simply with the Bi- my an argument published by British secession of the radicals from that Pres- ble sense, or in any such degree of iden- elique which claimed to be the Synod, is presenting it until Monday night, just signed "Je

venerable Bishop Hopkins, continued to be the steadfast faith of God's people, shudder at this book as containing some important and evidences of the Callery of the foundary of the Apostle and the opening of the the author and the Synod of Kentucky moderate men. It has been the favorite which organized a Church visible as a acquainted with the history of the subeparate society on earth, and woven out jeet will dare say that a single propo- witnesses for the truth, whose "bad spirof the successive revelations made to that sition of this argument, or a single ex- it," whose "harsh language," and whose at last by the solemn denunciations of an tion of the steadfast faith of the Presby- division. But here is the case of one of aspired Apostle, against all who pretend terian Church up to 1861. The attempts the most modest, amiable, and carnest ship of Christ's true ministry;—then it is my bounden duty—a duty laid upon me the former atterances even of the sure his concience compelled him to by the solemn responsibilities of my of-fice, to warn the people of God against approaching unbelief and apostasy in the Church.

the former atterances even of the au-thor of this little book, to the support of Christ's house, and because his heart revelted at the mereiless decrees against When it comes to denouncing as an abominable system" and as "the sum of in keeping with the like attempts of cuted and made to suffer even more, perall villanies" a relation that at the very radicalism to wrest the word of inspira-Tod, as one of the forms which human tion. The fathers of the Syuod of Kenociety should take; which was recognize tucky were, as the author of this volume always has been, equally opposed to the anti-slavery perversions of God's word, able and moderate men; and no doubt and to the theory that slavery is per se think themselves such. But we rememthe best form of social and political or- ber that it was the amiable John-"the der. The author was in favor of grad- disciple wbom Jesus loved' -- concern-Kentucky as a wise political economy, not what spirit ye are of," who was first from casting the Convention in the Johns as well as flare out in the words mould of New England anti slaveryism. of impetuous Peters and l'auls. And, in that Convention, the author's only utterance was in response to and Fallure of the Blit for the provisional in rebuke of the anti-slavery doctrines amendment of Center College charter. of Rev. Mr. Heywood. His views then

byterian ministry of Kentucky. for the information of those who have lost by vote of 44 to 37 one third to alism-which seems now by no means animus of the General Assembly are no eoncise and complete compilation of vatives voting with the radicals. authorities on the subject yet presented As our readers are aware, though we or any other form of infidelity, by that ring the time of Christ and the Apos- troversy in Kentucky. and Virginia in the 19th century.

reference to the infidel theories of anti- decide that the property belongs to the time in doubt, whether the Old School sues," but, as is declared in the conclu-

Stanford Church, the Presbytery of &c., are, in this year of grace 1867, repThe Christian public may well be asTransylvania while under the lead of resentatives of the opinions of the Drs.

Stanford Church, the Presbytery of &c., are, in this year of grace 1867, repand hurriedly wrote a Protest, and desand hurriedly wrote a Protest, and desand deliverant from every plagi refused to install him as pastor. That Sumner letter era, or even the cra of the Northern fraction of the General As-

discourse in the table of contents, he to set upon even the solemn official ut- Stanford, and gather the dozen maleon- in 1861, and the Humphrey minute in tacitly admitted by the seceders themwould have discovered that the points terances of a General Assembly under tents of Mr. Barnes' congregation into a 1861, declaring the Assembly's acts re-selves, as appears from the fact that In his introduction Dr. Boardman So much for the official anathema, while Mr. Barnes is preaching in the representative of the sentiments of those it necessary to "make a new record" and and gentle, but terribly significant style

to waste time and space upon the yelp- We recite these facts, more in sorrow can be plainer than that these gentlemen cession, and in thus "making history" phrey: ings and howlings of the peuny-a-liners, than in anger, simply as illustrative of in their Lexington pronunciamento in they found it advisable to cover up the Should an appeal of this kind require who without reading his book have ta- the spirit which now prevails in the 1867, terribly misrepresent them. If, real facts of the case and manufacture an apology, it may be found in the fact ken up the Assembly's bull as an infal- Church, and the extremes to which it as is now claimed, the Radical acts and several new facts, in order to cooper up that the most strenuous and successful shudder at this book as containing some imagine themselves, and whom the pubdoctrine on the slavery question which lie imagines, to be rather uniable and and the General Assembly have never strategy of our radical brethren to hold position of Scripture is in contraven. fierce iconoclasm alone has stirred up now made to wrest the utterances of the ministers of the Church, who, simply the former atterances even of the au- bear witness to the truth, and the order of radical Presbyterians, are perfectly his Southern brothren, has been perseof the Assembly. The Lowries and Dr. W. L. Breckin-

ridge and Humphrey, pass for very amiual emancipation in West Virginia and ing whom the Saviour said, "Ye know yet at the special request of Dr. John to propose to "call down fire from heav-C. Youngand others, attended an Eman- en as Elias did;" and who said, "We eipation Convention in 1819, for the forbade him because he followeth not with special purpose of preventing an anti- us!" The Christian public will yet

We notice, in the report of legis.

to the public. The notes cite in full have carnestly desired that our friends clause in its charter. No court in the from the whole circle of British and En- in the interior should succeed in getting | State will be likely to accept a construcropean commentators, expositions of their bill passed, first, because they tion that leads to such a consequence. passages relating to slavery. Also un-thought it important, and second, be-And in the notes and appendix will be bumbugging the poor eredulous devotees fragment of the General Assembly is at the time, the remarkable volumes of rights of our peeple, or as, at best, any and parole evidence, as to the individ

youth, the paster addressed a discourse fibs direct, fibs indirect, fibs pious, fibs true Old School Assembly, forced out by to the young, and announced services not very pious fibs coelesistical the coelesisti to the young, and announced services not very pious, fibs ecclesia-tical, it is the apostory of the Northern Jacobins, for every evening in the week as well as financial, fibs statistical, fibs eulogistic, the courts of Keutucky would have defor Thursday morning. He was assisted fibs malignant-all these must melt cided that this is being in connection for more than a week by Rev. George O. away under the searching gaze of au with the General Assembly in the sense Barnes, who both as a man and a minis- intelligent court. The most that can of the charter. Indeed, we are inclined clusion of the Louisville Commissioners, of conservatism, are those who stood ister of Christ won all hearts. He comes be effected by them well be their strat- to think that this would have been a instead of Dr. Boardman; though that back from the Declaration and Testimonearer our conception of the lovely Mc- egic use, in more completely leading better position for the Synod, so far as gentleman has since become so conspic- ny and strengthened the hands of the Cheyne than any other minister we have captive "the silly women" of both sexes property and the courts are concerned, uous as the apologist for the act against Jacobins in the church by weakening ever met. His labors were greatly bles- which their evangelists "ereeping into than its present position of adherence which he was to protest as unrighteous the force of that Testimony. But still And the scope of the argument from sed in reviving Christians and awaken- men's houses" have already led astray. under protest, to the Northern Assem- and unconstitutional. Says Dr. Boardman is a noble advocate of It is a singular illustration of the spirit case for going back to the fathers in judgment of our brothren on this point, all, but to prove, as declared on page that now pervades the Church, that scarch of a test whereby to try the hut our opinion is still unchanged, that the offer of Mr. Barnes, after the resto- claims of the present radical elique to no intelligent court could go into the portion of the "Minority-men," that our ject. There was in the civil code of Moses ration of his health, to return to his work be representatives of the former Synod question of the division of the Assem- able and estcemed co adjutor, Dr. Humin India, should have been rejected by of Kentucky. We are perfectly agreed bly without coming to the conclusion phrey, who had rendered our cause such in India, should have been rejected by of Kentucky. We are perfectly agreed by without coming to the conclusion of that the Southern Assembly is by far the that the Southern Assembly is by far the which we could all unite. The author cently been hawked about in the south both he and his brother Missionaries in gent jury in Kentucky, whether these truer representative of the Old Assem. of this pamphlet was taken sick on Fri- part of France, near Lille, purporting to India carnestly plead for a year or more pretenders themselves are the representative of the pressure of the day afternoon, June 1, and did not rethat he should be sent back. That when tatives of their own former selves prior law that "might makes right" there is turn to the Assembly at all. On Saturnow heart-sick from hope deferred, he to 1860. Whether the two Drs. Breek- little doubt that a majority of the origigave up and accepted a call from the inridge, Humphrey, Matthews, Yerkes, ual body would say so to day.

to 1860, or even 1864, were truly repre- es. The slander of both the dead and mony movement from the beginning. sentative of the Old Synod of Ken- living benefactors of the College, by best to acquiesce in decisions which tucky, that, therefore, the Breckinridges, charging them with holding or abetting they withstood to the last as unwise, un-Humphrey, Matthews, &c., of 1866-67 the radical and abolition heresics of the just, and unconstitutional, their example cannot be its true representatives. For party in Kentucky, is, we consider the can impose no similar obligation upon as every body knows, had one predicted meauest outrage of all. But enough at men whose consciences forbid them to in 1850-60, that the Breckinridges, present. We shall take occasion to short-ol' the Church is (in their view) treated Humphrey, &c., of that day would be- ly present some additional views of this as so much waste paper. come the B's and H's of 1867, each question. would have indignantly exclaimed with The General Assembly of 1866, by Henry the recent toesin of Dr. R. J. Breek-Hazael "Is thy servant a dog?" And, therefore, as the question now stands there can be no doubt that the courts must decide with the present Synod and

tion with a Nortbern faction of the As- part, thereon: sembly then existing; and that too after so far as they were developed were the lative proceedings, that the bill for the this faction has apostatised from the REV. DR BOARDMAN: same as his views now; and his views provisional amendment of the charter of principles of church order which their then were the views of the entire Pres- Center College, by striking out the fathers held. If the construction which author may without impropriety state, reading by vote of 52 to 28, was finally Vaitarianism, or other form of Rationnotes and appendix perhaps the most and some dozen of the so called cons relicity and Center College are pledged a discussion of its acts we are willing to the general support of Unitarianism, admit

In the third place, even should we

the system a condensed view of the so- undertaken it, would be claimed as a mean to tie the Synod to the General grave reflection. As regards the striccial condition of British labor—as con- triumph by the unscrupulous radicals and Assembly in every contingency, then it tures contained in the above note (1) It gard to fairness and accurage to the contained in the above note (1) It trasted with the slave labor of the States. would be used for still more effectually is very plain that the present Northern found a carefully compiled contrast and of humbug, whom they have operated not the General Assembly of the Prescomparison of the Mosaic, Roman and upon so successfully already -jet we byterian church which was before the American slavery systems. It was his have never regarded this bill as essen- minds of the fathers of 1821. If we good fortune to find in a British library tial to the protection of the property are to go back and appeal to tradition Haenel, from which he was enabled to thing more than an expedient for avoid- uals who gave the funds, &c., &c., we the rights of every minister and mempresent a close comparison between the ing protracted litigation, and for a more doubt not a very strong case could be ber of our communion. If the seventh Roman legislation touching slavery du- speedy settlement of the church con- made for the New School General As- does this more effectively than the others designed to affect its sembly, as the body truly representing tles, and the legislation of Kentucky In the first place, we have never for their principles. Notoriously Presia moment doubted that, in the end, the dent Young, Dr. Humphrey, and others As the book was written with special courts of the state will be obliged to of the friends of Danville, were for a long argument in discussing its acts. The Nor is it probable that it will include slavery-ism rather than with reference to body of Presbyterian people which tru Assembly or the New were the true the right or wrong of slavery, it will be ly represents the ecclestastical views and General Assembly. Not to press that General Assembly, whenever in its perceived that it discusses no "dead is- opinions held by those who originally point, however, it is susceptible of as judgment, there was occasion for it. endowed the school. And nothing can clear demonstration as any other moral And how, on the maxim it now puts sion of the book, issues which the recent be more preposterous than the pretence truth, that since 1861, the Southern abolition of slavery has brought before of the little clique of 'dead heads' General Assembly is, and the Northern the world in a form to be properly con- which has dubbed itself the Synod of General Assembly is not, the true suc- ny men and those who espouse their Kentucky, to be the successor and rep- cessor and representative of the princi- rights, which have so copiously illus-Religious Awakening—Rev. George 0. resentative of the body of men who as ples of the Old School General Assemthe Synod of Kentucky, up to 1860, blies of 1838 to 1861. Nor have we last eight months? That paper for An interesting awakening is now en- built up Center College. All their la- ever doubted that, even if the Synod of note, contains an article of this kind oyed in the Second Presbyterian Church | borious efforts in aggregating a moun- Kentucky had carried ont the principle (possibly from the same pen that wrote of this city. On Sabbath preceeding tain of small fibs of every sort of con- of its protests and east in its lot with the note) as unjust, if not quite so hit of Nos. 7-S in future issues. Dr. Board-Thursday, the day of prayer for our struction—fibs negative, fibs positive, the Southern General Assembly as the ter, as some of the circulars and letters man in our judgment, is mistaken in his For, in fact, there is no necessity in this bly. We have yielded cheerfully to the man:

of the founders of the College, then, informed by a letter from a friend in the minority of the late General Assembly. for long years before the war, they acted interior, they are industriously making The cheap device for this purpose con with singular dishonesty in claiming to new facts and re constructing old ones sists in representing the minority and all represent the ideas of the founders of in reference to the details of personal who agree with them, as "Declaration Dauville, and to control the funds con- opinions and individual donations made in the face of the fact that the minority secrated by them. We have assumed to the College, with a view to cooper up embraced such men as Drs. Humphrey all along that the Breckinridges, Hum- some sort of justification for their pro- and W. L. Breckinridge and o hers, who phrey, Matthews, &c., of the era of 1850 posed robbery of the Kentucky church- had resisted the Declaration and Testi-

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We have received from the publishers a pamphlet of 124 octavo pages, the former Breckinridges, Humphrey, containing Dr. Boardman's assays as far been the bane of many eminent histori-Matthews, &c. We are the more con- as published in the Presbyterian, togeth- cal characters-not always quite iuuo firmed in this opinion by the expressed er with four additional essays, a post- cent of strategy themselves. It is in judgement of the best lawyers in the script concerning Dr. R. J. Breckin-fields of politics and diplomacy; and the ridge's last letter, and an appendix con- pestilent weed, it is said, has even been In the second place, nothing can be taining several papers on the controver- found within the sacred enclosure of the

plainer than that the clause in the Dan-sy. We shall, as we have space, lay Church. The discomfort it produce. ville charter referring to a connection before our readers extracts from the makes it a duty, in the interest of comwhich the General Assembly has rela suppressed, as before from the numbers sequences wherever we can. In the tion simply and solely to the fact that published in the Presbyterian. For the present case, if the author of this pam slavery party from Louisville, who had learn that "bad spirit" can lurk under two Synods existed in 1821 both called present we must content ourselves with phlet be half so much implicated in the established there an anti slavery organ, the placid countenances of the amiable the Synod of Kentucky, though one some interesting items of history gathwas the Cumberland seee ion; nor could cred from this pamphlet. We present, this phantom. He is happy, then, to it possibly enter into the heads of those first the bulletin from the Presbyterian, be able to say, that if there to "plan" fathers that they were by this clause suppressing Dr. Boardman's seventh es- he has not heard of it. If the re has binding the Synod to remain in connec- say, with Dr. Boardman's comments, in been, or is to be any "concert" of tion

OFFICE OF THE PRESBYTERIAN.

Dear Sir: - We must respectfully decline publishing the enclosed. The controversy in this paper has changed the next Assembly, than the clause defining the Synod of Kentucky our radicals now put upon that clause into a defence of the men of the Declar-drumming up an In reference to this little book on the as in connection with the General As- be the true oue, then even though the ation and Testimony, and this we cannot that body Bible teaching concerning slavery, the sembly, after being ordered to a second General Assembly should apostatise to admit into our columns. They have an organ of their own for their defence Further, the animadversions upon the not read it, that they will find in the one-fourth of the members being absent, improbable, then the Synod of Ken- such as we think we ought to publish;

lours sincercly EDITORS OF THE PRESENTERIAN.

November 24, 1866 The author is happy to believe that this note will invite special attention to of men are long. the rejected Essay. If he is not misteled to speak openly in es der the argument touching the abuses of the sase under the argument touching the abuses of the sase under the system a condensed view of the sase under the will be clearly seen that the Essay in question is, and is meant to be, "a defence of the men of the Declaration and To time and the data which so many Journals, pretending to be religious, habitually manifest, the most authentic and underiable with the data with the Testimony," in precisely the same sense as the six preceding Essays. Not one of the Essays defends the errors of these brethren. Every one of them defends, or was designed to defend, their methods. We have no aims which reindefeasible rights, and through them, all the better for the cause of truth and rightcousness. (2) It is a novel idea, that no one of the three men arraigned that the animus of a Legislative or Ju-by "R. J. B." can have the remotest dicial body is not a legitimate topic of files of the Presbyterian will show that alike upon the acts and the spirit of the sympathy with their views. Further forth, will it vindicate the extremely uncharitable censures upon the aims and motives of the Declaration and Testimo-"Nov. 24," the very date of the above

piece of history in the appendix. It upon the men who made that protest. appears that Dr. Humphrey was actually Our opinion is that the men who are to have written the protest against tho ex- most to blame for the present weak state

THE REJECTED PROTEST. There was an understanding among a honor for his manly stand on this subphrey had not been able to perform the service expected of him, and not advisties by the virtue of this letter. This was then supposed, would adjourn that letter and fasting

lation consistent or inconsistent with the holiness enjoined in God's word, and of the small stance which may account for the small small stance which may account for the small small stance which may account for the small stance which may account the sm thorness enjoined in God's word, and therefore, as affecting our faith in the of its ministers for having made an elabo. of Presbyterianism, that the President 1860. We present to these gentlemen sembly. It is a factious secession unau- number of signatures. Its fate is dis rate defense of the inspiration of the ef Centre College, his father's friend, this very obvious dilemma: —If the Sumthorized by the wicked orders of the Minutes. "Resolved, that it be the sense And had the Moderator and author Scriptures against the Colensos and Par. and professedly his very particular ner letter of Dr. R. J. Breekinridge, of Assembly of 1866, let alone author- of this General Assembly, that the of the pastoral letter taken the trouble kers and other infidel rationalists. The friend, deems it necessary every other 1856, the culogy on Jeff. Davis and the ized by any provisions of the Consti. Protest of Dr. Boardman and others, is to look over even the programme of the world may hence learn how much value Sabbath to journey from Danville to Confederacy of Dr. W. L. Breckinridge tution and law of the church. This is not respectful in language, and that it be returned to the author" (p. 104).

Methodist church and preach to them pugnant to the word of God, were truly weeks after their secession, they found pays his respects in the following quiet who endowed Danville, then nothing blot out the former record of their se. to Drs. W. L. Breekinridge and Hum-

Dr. Boardman, pays his respects to A. Boardman, D. B. Philadelphia, J. inridge, in the following rather pungent and ad hominem style:

It is a sad idiosynerasy, this propensity to surmise plots and cabals. It has among the opposers of the St. 1 vis proceedings, it has been carefully concealed from him. In so far as his formation goes, the Conservative the Church have no more the getting up a Convention to ope

tant occurrences should be placed in quire or admit of such tacties. If it be allowable to speak for others without consulting them, it is not proposed to choice of commissioners. It is certain more than a dozen members, who are in Pleas for another Faithful Asembly, will be issued. The toesin is already rung again throughout the Church; and we have two or three official bell-ringers west of the Alleghenies, who will like nothing better than to keep it ringing till next May. It were very strange it these expedients should miscarry. We there may still he another, and another -we know not how many more.

We shall republish the principal parts views of the Declaration and Testimony, We lind another very remarkable and in laying the blame of the troubles truth and liberty against apostasy and usurpation, and deserves the highest

An instanco of Catholic credulity is

6 00 Advertlsements exceeding one square, will be charged at a proper reduction on the above rates. All communications touching the paper, whether

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per line-eight words to the line.

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our friends that wo need money. We cannot afford to send the paper to those who are able to pay for it, but who, from negt or other cause fail to remit what is justly due us.

Da. Boardman's Pamphlet-Mr. Davidson expects in a few days to have a supply of Dr. Boardman's Essays reviewing the action of the last General Assembly. Price 30 cents. If sent by mail 35 cents.

Profaning God's Word by Exegetle We find the following piece of bathctie profanity in the Presbyterian of

March 2d: ATLANTIC CABLE FORETOLD. "Their line is gone out through all the earth."

PSALM XIX: 4.

As this wonderful thread now belts more than half the world, we prefer this, to the exegesis of referring the line to a musical string, as ordinarily explained. It was a singular providence that suffered cable after cable to break, until the time, in the great dial of nations, would permit the plans be completed. It was not until the grandest problem ever solved by any one of the nations on earth had been finished for ever. Had that mysterious line been ompleted a few years sooner, would not intensely zealous autocrats of the Old rning the extent of our reverses in

ig evo to tod; that the cable was to ore and more closely the interests mother and daughter-and all that is peful in the universal sanctified brother-W. H. V. D.

We never before heard it questioned, that "line" in Ps. x1x: 4, meant any thing else than "guide"-"directions" and this is the first intimation we have ever had that these words of the Psalmist meant any thing else than that God's works in the heavens, silent though they be, yet are eloquent to guide, direct all the earth to God the Creator. Nor can we conceive of any thing more silly than this travesty of the Psalmist's sublime thought of applying it to man's invention-and especially to an invention concerning which we may yet well feet uncertain whether it shall prove a blessing or a curse to the race. For whatever may be said of the advantages of the telegraph, it is notorious that, so far, it has proved the grandest agency ever devised for making all the world believe a lie, and has seemed to be engaged chiefly in the service of the Father of

admits, that the greatost blessing from the telegraph to the world has come from its not having been laid across the ocean in time to tell the truth! This, we suppose, is to be taken as an application of the General Assembly's Canon for of God, instead of His Providence, by His word; and a speeimen of the new "loyalty" platform as applied to the exegesis of scripture.

From the Church Union. Letter From Bray.

I am out of the fog; or, to speak with

is himself again. By dint of close attention we have mastered the art of worship. I have tho stage. You see a Viear of Bray is admirably calculated, like a locomotive, little towards solving. to move backwards as well as forwards. This he learns from long studying the

ree Christian Commonwealth time, at least, and if you radicals will just pitch into us we'll make a handsome thing of it. You see we have pasted up the following notices in the

vestibule: 1. No person entering this church to · 3 50 see the performances is expected to depart without contributing something. 2. No one ean leave church until the plate is passed and the choristers

So you see we have them as snug as 10 00 you please; and the vulgar have painted 15 00 up over the doorway of our church, "THE CHRISTIAN EEL POT."

But we can bear that. Why, sir, we can, i. e., I can, bear anything so long as it pays. I would suffer martyrdom before I would sacrifice my principle .-The fact is we have got the first fami-OBITUARIES extending over ten (10) lies in Bray, and we can afford to endure lines will be charged at the rate of 10 cts. all manner of persecution for our principles. So fortunate have I been that proceed to unfold to you a prospectus The Executive Committee of Missions of the Synod of Kentucky.

for a university, to be called and incorporated as the "Millenarian Universi-

ty." This name, you will perceive, is a happy hit-the Vicar's own, in fact. It is to be called the Millenarian University for two reasons, one a Spiritual and the other a Ritualistic one, conveying an allusion to the Millennium which is to come, and the means to that end, Somo months ago wo sent out bills to all even attention to millinery. The adverour subscribers then in arrears, and many tisement will speak for itself. Please of whom have responded promptly—but a insert it till forbid in a conspicuous large number have paid no attention to place in your widely circulated journal, these bills. We dislike very much to be un- and send your bill to the Treasurer of der the necessity of so frequently reminding the University when the institution be-

The Millenarian University. I mence its first session in this city.

There will be two grand departments of instruction, the one the chemical and the other the department of art. The first will seek to neulcate the true doctrines respecting size eessary to the worship of the church, including the chemistry of incense, of taper lights, of the wafer and wine, and of holy water. The demoral. In the practical department all in-choate priests will be instructed how to bow and genuflect at the happiest moment and in the most approved manner; how to intone the prayers; how to go through the role of plain song, intoning, and other pious effects, in true church style; how to step with precision through all the seven changes of the service; how to carry one's self in pulpit, chancel, or at the approach to service and departure from the same.

A special class will be formed and instruction will be given in the art of conversing in a churchly tone, walking with a churchly gait, recognizing one's frends in true churchly hauteur, and cutting the bores or boors grace

In the moral department instruction will be given in the art of how to keep your place. Very finished expert, who from long experience is qualified beyond dispute for this wonderfu art, will have this department under his special to the special content of the special conte charge. He will teach the true method o taming radicals, majorities, fractious vestry men, and public opinion.

The Golden Rule and the Law of Love.

Concerning no teaching of the gospel perhaps, may the charge of the Saviour have decided to strke a blow be applied with more point to our age, Would not the South- "ye make void the law through your and the traditions"-than the general citation ack for of the "golden rule"-"all things that ye would that men should do unto you, fetter do ye even so unto them."

The obvious principle of this rule is in judging of your obligation to others wish-give them the advantage, by changing places, of your own self-love. If you d Christian with are used to asking much of others be as liberal in your grants to them. The rule is intended to be a check upon selfishness, a sort of sliding-scale to graduate ono's demands on others, as well as a fair rule for judging of our duty to oth-

ers. The difficulty about the application of the Golden Rule or law of love is, that meu are disposed to use it only argumentativoly to serve a purpose. Thus the argumentative use of the golden rule and the "law of love," in discussing the cthical propriety of slavery, as it figures in the sentimental rhetoric of anti-slaveryism, is so utterly intangible and ethereal-a "namo" without a local habitation-as to be unanswerable. In the thought and language of simple minded people and children, this nobulous universe of the platform and pulpit orators condenses into the solid practical question-"llow would you like to be a slave?" And its of all these legacies. fallacy, as an argument, is at once evineed by the retort-"How would you like to be that hod-carrier, that toils up and down the ladder in the broilling sun, Even this profound exegetic himself risking his neek and wasting his strength in your service, for a pittance less in value, perhaps, than the crumbs that fall from your sumptuous table? Or that housemaid, that welters in filthy suds, as she sands and scrubs and rubs for the pittance compared with which, the interpreting the word by the Providence Is she not a woman and a sister? Shall not the law of love, with its golden rule,

abolish this hod-carrying and scrubbing, by sharing the sumptuous fare and gaudy dress between employer and employee? Or explain why the restrictions and limitations must so carefully becoming dignity, the Vicar of Bray has adumbrated. The hero of one idea ous impulse as you travel toward Ireland and of fifty battle-fields is conqueror, and or Germany, while it is sinful to apply the brake as others travel toward Africa? If, on the other hand, it is held that studied intensely the methods of move- the law of love and the golden rule ment, the vocalizings, the genuflections, means-Do unto others-not what they

the stately air, and my Falstaffian figuro desire, or what you in their places becomes the stage exactly. My good might selfishly desire—but what you in lady says I look rosy and excited at proper times, that my wig gets just their places might rightly and justly deenough turned to encourage the idea sire to be done unto you; then it bethat I am a zealot, and that she never comes simply a quustion of what is thought so well of me as now while I right and just- a practical problem am moving backwards and forwards over which the sentimental rhetoric has dono

> THE NEW HYMN BOOK .- The new Hymn out" when popular Book and Form of Government of the their studies preparatory to the ministry, turn. The pew rents Presbyterian Church in the South will be and will do the same for the present year. he best society of ready in May. Two editions will bo Mr. J. H. Burch of Cheigo, gives \$300 for to see the show, published.—One 12me for the pulpit and litalian pious young men are making ap- Western Nursery," Vinconnes street, New AIwill do for a the pews..

REVIEWS.

MOND ECLECTIC, AND THE THE BOYS the Methodists papers attain their large 124 pp. 8vo. AND GIRLS' MONTHLY.

circulation.

contents are as follows: I. Charles Lamb and some of his Comparisons. 2. The Cholera Conference. 3. Books of Fiction Palermo, 1866. 6. Game and Game Laws. in twenty years. 7. Ultra Ritualism. 8. Yankee Ilumor.

Address the Leonard Scott Publishing Company, 38 Walker street New York.

Rcv. Joseph Bardwell formerly ol Nashvillo Tenn. has been called to the pastorate of the Church at Vicksburg, and has signified to the people his willingness to accept. He is now laboring there as Pastor Elect. At the next meeting of the Presbytery of Central Mississippi the call steps taken for his installation.

Failtard has deen changed from Verona April, at 7 o'clock, P. M. to Cooncwah, Miss.

Rev. T. W. Hooper-By the accident of a fall at the Christiansburg Depot Va., on the 16th instant, Mr. II., was so unfortunate as to fracture seriously his left hand.

The Work of Grace in Memphis. - We repice to learn by a private letter from a MEETER. brother who lives in the neighborhood of Memphis, that the Lord has been pleased to pour out his spirit upon the three Presbyterian churches in that city, and that M. Smits. they are enjoying a time of refreshing lu Bowli from the presence of the Lord.—Presbyte-

Church Extension in Memphis .- We reoice to learn that efforts havo commenced o gather another (the fourth) Presbyterian congregation in the city of Memphis under the ministry of the Rev. Philip II. Thompson. Mr. Thompson had au interesting church there before the war, duing which its members were scattered, nany of them killed, their house of worhip burnt, and their church disorganized. lu the mcantime, Mr. T., had chargo of two congregations in the country. has now returned. The Lord bless the effort to rebuild llis temple on a larger foundation than that of the former house, and revive the prosperity of the churches of that city. - Observer.

Tho Rev. W. L. Boyd, of Sewickley. Redstone Presbytcry, has declined the call to the church of Crab Apple, St. Clairsville Presbytery.

lished at the close of the last century— Drs. S. R. Wylie and T. W. J., his son. Present membership, 800.

As the result of the revival at Neshannock, Pa., one hundred and two members were received into the church at the late communion.

The church of Martinsville, Presbytery of St. Clairsville, has had a delightful season of revival; thirty have been added to the church on profession of faith. We learn that there are also encouraging indications in the church at Bridgeport, Ohio, belonging to the same pastoral

The Presbylerian church at Murfresbo ro, Tonnessee, has made application to the government for damages to the mount of \$10,000.

NEW PROFESSORSHIP. -The Canada Presyterian Church, with the sanction of the ynods, is about to establish a Professorhip in the McGill College of Montreal, in connection with the Church, for the preparation of ministers to supply the vacancies arising in Canada East. um of \$10,000 has been subscribed in Montreal, and \$10,000 more is required.

Liberal Bequests .-- Charles O'Neil, a member of the Brick Presbyterian Church, New York, has made the following be

quests; viz 1 000 oard Domestic Missions of R. P. D. male Guardian Society of New York,. rotestant Orphan Asylum of New York, 1 000 orth Dutch Church Tarrytown, 1 000 merican Tract Society,.....oard of Forcign Missious of the Old

School Preshytorian Church, 2 000 This board is also made residuary legaee, which will probably make the sum donated to it more than equal to the sum

Rev. Dr. Wm. Goodell, late Missionary of the American Board at Constantinople licd on the 18th instant, at the residence f his son, in Philadelphia, having com leted his seventy-fifth year in his usual calth, on Thursday, 14th. He was attacked with congestion of the lungs on Sunday evening, was better on Monday and was about his room. At six clock, P. M, ho retired to his bed, said he felt tired and was afraid he should pass a restless night; but in a few moments he turned upon his side, and gent-

REV. Dr. GUTHRIE.-The Presbytcrian "Through a friend, we learn that the Commission of the Free Church of Scotland has appointed the Rev. Thomas Gutherie, D. D., a delegate to the Presbyterian bodies of America, and that he has accepted the appointment, and expects o sail for this country some time in the

month of April. The Rev. John Lillio, D. D., pastor of he First Presbyterian Church, Kingston, New York, died on Saturday morning, Feb. 23d, of congestion of the lungs, after and illness of four days. Mr. Lillie was in the fifty-fifth year of his age. He was born in Scotland, and came to this country it his youth.

As the result of puugent, portracted reaching-and fervent, believing pray--the extraordinary number of o dred and forty-six souls have been added to the Lutheran church, Liverpool, Pennsylvania, and the interest is unabated.—Ec-

A northern exchange paper states that Bishop Hopkins, of Vermont, has come out with a work supporting Ritualism and emi-Popcry.

Evangelizing of Italy -The Rev. William Clarke writes from Milan to the Christian World, that Charles H: Thompson, an American gentleman residing in Paris, by a contribution of \$2000 in gold, has sustained twelve young men in Milan in run equal to the use of the aged; the other 24mo for plication for aid to prepare themselves for bany, Ind. the work of evangelization.

How Methodists aid in the Circulation of their papers.-The following from the New ON THE STATE OF THE CHURCH. THE LAND WE LOVE; THE RICH- Orleans Christian Advocate shows us how

circulation The above Southern periodicals for Montgomery, Ala., Feb. 1867.

March, have just come to hand as we go

to press. They are all deserving of a large new subscribers to "The Advocate." Ten minutes' talk in our Monthly Meeting secured twenty one new subscribers. THE LONDON QUARTERLY, for Janu- I did not think it "would be so easy. ary 1867, has been laid upon our table. Its Your paper comes to me free, an I it is as little as I could do to make one effort. JOHN MATTNEWS. Yours,

Protestantism is rapidly increasing in Cholera Conference. 3. Books of Fiction for Children. 4. Crime in the State of New York. 5. The Week's Republic in most of whom have become such with-

A Charlotto correspondent of tho . English Democracy and Irish Fenian- Raleigh "Sentinel" states that General D H. Hill's Magazine, "Tho Land We Love," has a monthly circulation of 12,000, and he says it is a singular fact that it has a larger circulation in Pennsylvania than in

> Rev. F-T. Brown's postoffice address is lianed from Chicago to St. Paul, Minne-

Meeting of West Lexington Presbytery. The stated meeting of West Lexington will no doubt be placed in his hands and Presbytery will be held in the Presbyterian Church in Georgetown, Ky., on Tues-The post office address of the Rev. J. 11. day after the Second (2nd) Sabbath of W. George, Stated Clerk.

MARRIED, On the 8th uit. at the residence of Phidella Lucas, in Rowling Green, Kv., by Rev. R. K. Sincol, W. L. Fincu, Esq, and Miss Jennie Van

At the residence of the bride's father in War ren county, Ky., February 26th, by Rev. R. K Smoot, G. C. Cooksey, Esq., and Miss Coanilla

lu Bowling Green, Ky., on the 1st inst., by Rev. R. K. Smoot, MR. JNO. WILSON and MISS MALY K. SMITHERS. On January 29th, by Rev. John Bergen, D. D., Rev. John H. Brown, D. D., and Mrs. Elza-Bern J. Gaimsley, all of Springfield. Ill.

DIED.

p II. on Feb. 4th, in Clarksville, Tenn., at theresideuce of Mr. W. P. Hume, Mrs. Margaret D. Garvin, in the 74th year of her nge.

The subject of this uotice—early in life connected herself with the Presbyterian Church in Elkton, Ky., where she then lived—and into the communion of the Presbyterian Church she had the pleasure of seeing one and another of her children and grand-children gathered.

The death of this excellent Christian lady was very deeply lamented in this community was very deeply lamented in this community where sho had long lived; and where many had learned, in some degree, to admire the excel-leneies of her Christian character, and to know her worth, her tenderness, kindness and dig-The Rev. W. L. Boyd, of Sewickley, Redstone Presbytery, has declined the call to the church of Crab Apple, St. Clairsville Presbytery.

Dr. Wylie's church, Philadelphia, has never had but two pastors, though established at the class of the last century.

The worth, her tenderees, Rindness and dignity in her family. In every department of life she displayed the graces of the Christian. Her piety was deep and fervent, and yet of the most child-like simplicity. The fear of God was in her heart, and she loved goodness for itself, and therefore she took a sincere delight in the service of her Saviour.

She was an example to all of Christian con istency and faithfulness. She was a regula attendant at the services of the Sanctuary—even luring weather too inclement for the young and hardy to venture out. Not only in the more ublic services of God's house, but at the prayer eeting, she was certain to be present, ny were present, to join heart and voice in the worship. She found time too,— occause she had the disposition—to visit he members of the Church and the afdicted and poor; and this duty she continued to fulfill almost to the very day when she took to her sick bed. She took a deep interest in the progress of the Church, rejoicing in her prosperity and mourning for her in her lew estate.

The death that terminated such a life, was as we might expect, easy, peaceful, and fullof trust. It was more than ordinarily happy—with the consciousness of a well-spent life, with the respect and affection of all who knew her, surrounded by her children and grand-children who kindly ministered to her wauts—with the full assurance of immortality—thus she quietly passed away without a paug and without pain. It was truly a departure; a going home calm as the gentle closing of a summer's eve confident as that of those who in the coming o leath see the coming of the Saviour, and in th glory and immortality.

OLife's dnty done, as aiaks the clay, light from its load the spirit flies; While heaven and earth combine to say, "How blest the rightcous when she dies."

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For the Free Christian Commonwealth. "So Difficult to be Saved."

There are not a few persons who are deterred from becoming Christians beeause of the apparently insuperable difficulties which present themselves. They have made some faint resolves, uttered a grace, read God's word, hoping thus death of the body, but not the death of the body. But faith presents to his atfew prayers, attended upon the means of mysterious process, they knew not what, ers of the soul are in their vigorous ex- finitely more important, and fixing the find themselves children of God. That and they have settled into a state of in- of all. The spiritual life, including both remarks still farther, and show how faith difference because they fancy the diffi- the intellectual and moral operations enables the child of God to lay hold of Intelligence! eulties insuperable.

Take it for granted there are difficulties, what real good do we enjoy in this world without having to encounter them? belongs to it. It these de not exist, its has been said, that its whole tendency possessing the very material form in you? Why, to cling closer to Jesus, to heavenly mansions. Will she not trust which Deity, himself, has given us his east a greater burden upon Him. The World without having to encounter them. The herself into his hands?"

If you wish to be n scholar, you must be not sit down patiently and study for days and years-and master one abstruse science after another. If you wish a tegether. They may co-exist; and where Faith is the condition that is absoerop you must clear your land, plow, zill and sow, and in sultry heat reap your

If you wish wealth, it must be by warnest thought-physical endurance, nareful schemes-difficulties stare you in the face at every step you take. Is It reasonable therefore to suppose you will meet with no difficulties in securing your soul's highest good?

with and surmount difficulties in secureing every conceivable good, save your soul's salvation?

do everything. Many things can be done in one way and one only. You cannot make a steam engine without tool or rule, nor can you propel it without without beginning at its base, or build a house without laying a foundation.

There is a way revealed by which you ean be easily saved, and the Bible deolares only one, namely, through Jesus Christ-"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

There is but one condition upon which you can be saved through Him: "Be- moral state of some men, but of all. lieve on the Lord Jesus Christ and thou shalt be saved." Examine the Bible from Genesis to Revelation, and you see nothing offered save the one Saviour and faith in Him. Such is the experience of all God's saints. If you attempt salvation in any other way, you will find it difficult, increasingly difficult: nothing but vexation of spirit and take to study astronomy with one of the with mon about their sins. He submits disappointment in the end.

impregnable fortress; it may be a very easy thing to enter it by that way, but bundle of absurdities to him. If he pardon the guilty. The argument is an insuperable task in any other. It should attempt to construct a system this: That inasmuch, saith God, as my would be an insuperable difficulty to send a message to a friend in England or India in an hour's time, save in one before us. The deprayed, totally deprayed in connection with a telegraph
And so it is in regard to the total by so much are my ways higher than by so much are my ways higher than your ways and my thoughts than your ways and my thoughts than your ways and my thoughts than your ways and my thoughts; therefore, can I be just and ic battery and instantly the thought depths of the sea, and as the wire clicks of these is left out of view, the whole and yet the justifier of him that believon the other side of the world your friend weeps or smiles.

There is but one way to be saved: through Jesus and by faith in Him .--Treasures of gold, world on world of gems cannot save you. Bowing of knees, eternal well being. To free from dethough there is not a sprig of grass, tears and good deeds won't save you. confiding, trustful; look to Him and always taught it. Believe in the Lord alone is conscious of that divinity! The -go tell Him you are a poor lost sinner see what has become of your difficulties.

Nature and Origin of Spiritual Life lu the Soul.

D. P.—

(From the unpublished manuscripts of the late Dr. JAMES M. BROWN, Charleston, Va.) "He that believeth on the Son hath everlasting life." John III: 36.

1. What is lifo?

The simplest definition is: -a state of active existence from causes operating in the being that lives. These causes organs, to act, and to bo acted upon.

All living ereatures are dependent on that this external influence will not protion. You may place the egg of the bird, -what the result will be, all know well.influences will show life in the pebble.

animal life. Here I remark, that while possible to please God. there are some things respecting them which we only conjecture. We know ing their hearts by faith. that in each class there is a something

ot life in themselves .high development do not necessarily go tions on God.

Payson, Alexander. The text speaks first estate. Thus our first paronts fell; Will you with a determined will grapple claiming our attention, is, what does man fallen state. While in this state the require to develope this life. In re- wrath of God abides upon him. gard to this, he is as the grain of seed to vegetable life—the egg of the bird to the world revealing God's method of water. You cannot scale a mountain not take place, spiritual death, result- is given, the result is everlasting life .--

> tion come to the exercise of moral, spirit- tions, and obedience to God here, and ual life ?-

The account which God gives of him, is, he is dead in trespasses and sinsnable and disobedient, and to every good work reprobate. This is not the heaven. This is a first principle, which if either denied or lost sight of, will necessarily lead to a fatal error in any attempt to answer the question before us. And just here, has been the fatal starting point into ruinous error with thousands, in their efforts to frame schemes of religion for their fellow men, or to free themselves from the bondage of cortempt to answer the question before us. ruption. Suppose a man should underbest works of modern times before him; to them an argument wherein he not ment that the earth has two motions .- but makes it reasonable to the sinner This would make the whole subject a that He can be just to himself, and yet run into everlasting errors.

scheme of salvation in the gospel have trne to my holy and righteous character reference. Another fact is, that he is and yet offer the sinner the mildest flashes over hill top and valley and the under condemnation. If either, or both terms of pardon; therefore, can be just gospel seheme is inconsistent. Admit them, and all is harmony. If we search Let us look point of the necessity of faith in the lesson. pravity and condemnation, Jesus teaches a sparkling dewdrop, nor grain of sand, You will find Jesus only, saves. One is taught in the text. The Apostles not evidence of its divinity, yet man this very distinctly in this chapter. It nor mote, nor speck, nor star, that bears your difficulties will all be gone. Go at Onee, put yourself in connection with rate faith in God tho Father from faith mendous roar, and all the lesser anithe car and heart of God through Christ; in the Son. This is clearly seen from mals tremble at his approach; tho proud

-He is a mighty Saviour; trust Him as revelation, and to Jesus Christ as the but man, can lay these bleeding at his such, take Him at His word, and then sent of the Father, we must give that feet; and conscious of his lofty origin confidence; in Him we must exercise gaze upward into heaven, and worship economy of his creation, and, therefore, that unhesitating trust, which will lead heaven's God. ns to depend on all His declarations, shall be controlled by them. Faith is lation of his Creator. For one philoso-

man is not faith. in spiritual things will be seen if we ex- limner to spread his countenance on the are, the mutual adaptation of parts and amine its effects as stated in God's word. eanvass, or the sculptor to clotho the Faith produces love to God; and it is in to the accomplishment of these feats something outside of themselves, for the the constitution of man's nature impos- have been bent the mightiest intellects; commencement and continuance of life. sible that he can lovo God without he tho divinest specimens of genius have In regard to all material beings, we know has given his heart's trust to Him. toiled for it; nay, not content with the Wherever faith exists, love is found in living form, like Pharrasius, they have duce life, but for the internal organiza- connection with it. Faith and love uni- bound Prometheus to the rack to gain ted produce cheerful, universal obedi- fame immortal, and paint a dying groan. the egg of the fish, the grain of wheat, once. And this cannot exist where there But how superior are God's thoughts and a pebble in the same moist rich soil is not faith and love—the love that to those of man, not only in the process springs from faith, and from nothing of framing a world, but also in fashion-Place them in the birds' nest-place else. There is no such thing as spiriting. What man is there that would them in the running stream—tho same ual life, no such thing as correct moral have made himself to grow up from an influences are not adapted to each—no feelings or conduct without faith. On infant to manhood—to pass through a this is based the language found in He- long and tedious noviciate before being

which we do know, there are others rifles the heart-Acts, xiv. 9.—Purify- ready armor of manhood for the battle

which we call the principle of life; and in having the affections fixed on low and made himself immortal. And so he is. that this acts through the peculiar organization of each. Here our knowledge sinful things. These are the objects of his desire, and of course, the objects of Oh! then comel ye who are addressed on this point ceases. We conjecture that his pursuit. But faith directs the at- in the text; ye wieked and unrighteous it is not the same in the different clas- tention, and through the attention, the men; salute yourselves, and behold the ses, and we support our conjectures by affections to the things that are above, surpassing grandeur of that thought of such reasoning as compels belief, in the where Christ sitteth on the right hand of God embodied in your own souls!absence of any conflicting evidence. In God. The man desires holiness above Gather up the strength of your mightiaddition to this, we know the circum- every thing else. The deep feeling of est powers, and plume the wings of your stances that are essential to the exis. his soul is, that he cannot be satisfied noblest thought, and soar if possible to

mence nor continue. These things have life. It is faith raising the man from that state which fitted him for compan-But it is not concerning life of this ionship with devils, to that condition character that the text speaks. It is of which qualifies him for the society of not dependent on it. The separation of world presents to him ever varying, and their minds and they would by some the body, may be feeble, while the pow- things seen, other objects far, yea, inof the soul, requires the conditions pe- the promises, how it sustains in the culiar to its exercise and development, dark days of adversity and trial; but it

duce the highest state of man. As in- man, necessary to cultivate all moral and unhesitating is the duty of every As instances of high meral culture without a corresponding intellectual derelopment-Bunyan .- As instances of sin, into death in trespasses and sins. both united, Hannah More, Chalmers, Thus the angels foll who kept not their of moral, spiritual life, and the point and by unbelief man continues in his

animal life. There are susceptibilities mercy for the recovery of man from his There is a right and a wrong way to which exist for a time, and if not de- state of sin and condemnation. Atveloped, the seed dies. To be devel- tested by the seal of heaven, in propheoped, the proper conditions must exist. cy, in his lineage, in his birth, life, And so it is with man. The conditions mighty works, death and resurrection, for the development of the moral life he claims, and the Father claims for must exist. If this development does him, the full trust of all men. If this ing in death eternal is the sure issue. This expression in the New Testament This brings us to the next point:- always implies two things. Spiritual How does man in his present condi- life-that is, the exercise of holy affeceternal happiness in the future world. What is his state with reference to The sinner is made a partaker of futuro eternal bliss, because by faith he has embraced God's terms of salvation, and is fitted for the inheritance of the saints alienated from the lile of God-abomi- in heaven. He is pardoned, accepted in God's sight, made holy, admitted into

For the Free Christian Commonwealth.

God's Great Argument with the Sinner. "Seek yethe Lord while he may he found, call ye npon him while he is near. Let the wicked

It seems that God is here reasoning refuse to believe the state- only justifies himself in such conduct, which did not embrace these, he would thoughts are not your thoughts, nor And so it is in regard to the truth the heavens are higher than the earth,

Let us look at one of God's thoughts the Sacred Sscriptures we find their and compare it with a corresponding teachings perfectly consistent on the thought of man, and learn a sublime

what is said in 1st. John, v: 9-10-11.
To God as manifesting Himself in His lifts itself into the regions of the sun,

Not only does man's intelligence give obey all His precepts, follow all His in- him the complete mastery of all other structions, trust all His promises—so animals, but in this very intelligence does that our feelings, desires and conduct he have tho most sure and certain revethat belief of the truth which controls pher has said "that in the spirituality of us by the truth. The mere assent of mind in man alone can there be found the intellect which does not control the data for the positive proof of the existence of God." But, considering man The influence of faith on the spiritual in the low light of a piece of mechanlife, on the feelings and conduct of men ism, it baffles all the attempts of the 1. Faith works by love. Gal. v. 6. cold marble with his features; and yet, 2. Another effect of faith is:-it pu- the ground fully equipped, and with The depravity of man's heart consists his bosom the seeds of death, but have

he may be found and call upon him jection which causes your disquictude: it for being such a fool. the life of man. In him are united two angels, and communion with God. A while he is near." Behold an unan- 'If Christ be able and willing to save, There was a creaking of the old stairs natures, the material and spiritual. The spiritual is regarded as the principle of the world.—Ist John v: 4. And this is could invent or deny, why the wicked Him, where is the obstacle?' Nowhere, gie saw, to her joy, the kind face of her life to the animal part; while the spirit- the victory that overcometh, &c. While should forsake his way, and the un- if such indeed be the case. But take good friend, the missionary. ual, though in some respects acting man is controlled in his feelings and righteous man his thoughts, and return heed. Is it not laying a condition on through the material organization, is conduct by the things that are seen, the unto the Lord "who will have mercy," the gospel to say, 'I am ready to accept said, clasping her thin hands tightly

the exalted position thy God hath given sincere willingness before I can believe to go. some new light would break in upon the soul. The animal life, the life of tention, with almost the vividness of thee! For he hath "made thee a little that Christ will save me?" Is not our lower than the angels, and hath crowned reluctance the worst feature in our mal- the shadow of death I will fear no evil, ers of the soul are in their vigorous exers in their vigorous exers in their vigorous exers in their vigorous exfinitely more important, and fixing the
ereise; and the bodily powers may be in
ereise; and the bodily powers may be in full health and vigor, while the powers world lose their power. There is thou dost occupy in the scale of being, Christ will not remove the rest of it! that God is with you? That Jesus COAL OIL LAMPS new light never beamed upon them, that of the spirit may be very feeble. In- nothing but faith that can do this. I and discard forever that false and delu- Do you feel it to be no comfort to be- Christ is your Saviour? mysterious process never took place, stances of these come under the notice might extend this train of illustrative sive philosophy that degrades thine ori- lieve that Christ is willing, nay, waiting, "He seems so far off," said the child. gin to any thing less than an infinite to receive you at the moment the offer "It doesn't seem as if he did come into

tellectual life, as well as moral, are both to turn from all sin, and from earth as whence poets, and painters, and artists fidence do you show, and the more do That's what makes me afraid. operations of the soul, their culture and the man's portion, and to fix the affec. of every class borrow their ideas of the you honor Him. You groan under a 'Jesus Christ came into the world to stances of a highly cultivated under- principles, all holy affections, and pro- liveth and moveth in earth, and air, and hath thus made you to groan under it, lay herself low at the feet of such a

uring the speed of worlds, weighing their massive forms, eatching the flying lightnings and binding on their wings messages to distant ports, to give gladness or sorrow to the nations. When we look upon these mighty achievements of art and science, and reflect that all is the work of man, we can almost hear the angels exclaiming, how won-

derful! When we regard man as possessing an immortal soul capable of developing and increasing in pleasure, and yet inexhaustible; when we reflect how happy or how miserable he can make his existence in the unseen, unknown, unfathomable lereafter; when we regard him in his condition and destiny, we enter into the feelings of the Psalmist; ean realize the actual as well as the poetical of that colebrated line "I am fearfully and wonderfully made!"

How is it possible to contrast this one thought of God-this living, moving. breathing, thinking thought of God-this wonderful, fearful thought of God, which lives and which dies, and yet shall live again, with the thing that man would have made of himself! Let us not attempt to caricature the being man would have made of himself, for he had as apt have made of himself a haboon, a kangaroo or a menkey; for how many men to-day desire to become the kinsmen of those tribes by tracing to them

their origin? But beware, O, man! For while your origin, and your condition are stubborn, rmined and unalterable facts, vet. 1 your own hand shall your destiny be shaped, and that you may not make a devil of yourself-of this very being thy God hath created for a position of exaltation and of bliss; to-day be warnyour ways my ways, but by as much as | cd and "seek the Lord while he may be found, and call upon him while he is near," for, as the potter worketh a piece of elay, so are you shaping a piece of immortality, and as "ho hath power over the lump to make one vessel unto honor, and another unto dishonor," so have you the power to make a vessel on which God will bestow the riches of his glory, or of wrath fitted to destruction. Oh then man! will you not listen to this, God's great argument with the sinner, wherein he tries to convince you that he can still be just to his true and holy character and yet justify tho ungodly. Wherein he ean still be the hater of sin and yet offer to the sinner the mildest terms of pardon, and these terms are: only forsake your ways-only forsake your thoughts. For this wonder of his grace wherein he can be just and yet the justifier of the ungodly is no more wonderful to God, than is this wonder of his power wherein he oan make a world and fashion a man. This fact in the economy of his grace is no more wonderful to God, than is this fact in the do not inquire: wherefore can God consistently with his "strictness to mark iniquity," pardon my sins? but just forsake your sin, and you will never hear of it again from God-IIe will never allow it to confront you and condemn you in the day of judgment, for he says, 'Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."
W. H. J.

Сунтигана, Ку., Feb. 20, 1867.

Words in Season.

believing. What is this for? Why, cer | worked at her wash-tub, and the only | He had lately become convinced that he tainly, that you may be satisfied with window was hung with the garments was a sinner, and had been trying, in your faith; and being satisfied with it, she had been washing, as was also the many ways, to obtain peace of mind. what then? No doubt, you will rest in handle of the old brush which she had But religious exercises, good resolutions, it and upon it, satisfied now that Christ made to serve for a clothes-line. is yours, because you are satisfied with "Oh! won't that Bible man ever lieve his conscience of its load, and encrowns from His head and placing it able bed. upon the head of your faith.

2. The placing of sanctification be- here," growled the father. in Christ, by a pure act of believing! chance of getting a ray of light. If this were the right path to justifica- The father's eye brightened at the I have been trying to be saved by my

lieving, but in loving and working. 3. I came not to call the righteous, loved the precious book. but sinners to repentance." Here is the tence and perfection of the life of each, without which life will neither comwithout which life will neither comwithout which life will neither comthe hungering and thirsting of spiritual nificent conception of God embodied in the gospel; but they are to obey the free others quickly followed.

In order to be nationed the book and the statement the statement

and "abundantly pardon."

Look on thyself, O! man, and mark

the offers of the gospel, if I found myself willing; or, 'I must have a more before you came, and oh, I was so afraid is made? If you do not, then you do this dreadful place." beautiful, and when, in this lofty bear- hardness of heart; then east yourself on save sinners." him universal dominion over whatsoever pour forth gratitude to God, that IIe and the poor child felt that she could standing without a corresponding state duce obedience that meets the just sea, we behold in him the absolute made you to feel it, and arrested you in Saviour and true tall to him. of moral life, I cite Voltaire and Lord claims of God. Trust in God, absolute monarch of creation!

strength he is borne to loftier heights stranger to that most miserable of feel- sions which Jesus went to prepare for than eagle's proudest flight, subduing ings-deadness in prayer; and who can those who love him. and taming to his control the wildest and in words describe the sensation of a soul most dangerous of the elements-meas- anxiously struggling with an unseen God to fulfil his promises of mercy, and yet bitterly feeling that it cannot come to Ilim; sinking under despondency that all is in vain; that you are addressing one deaf to your voice; that it is needless to persist, for at the very moment wandering thoughts, and you do not seats. Two little scholars who had been sciousness of sin and misery? Is not the ery of a man struggling with the pillows more sincere and earnest than of a man on the bank? Look, look nt the Deliverer himself-the Rock of Ages, with his hand stretched to you! Grasp it, cling to it! What does He say? 'I, even I, am He that hlotteth out your transgression, for mine own sake, and will not remember your sins.' Is it for thine own sake? Oh! then, I need not fear my sins and pollutions will prove an obstacle. I am grieved for them, and desire to be a thousandfold more so; but glorify thine own self .-Though Thou slay me, yet will I trust in Thee.' We are ever forgetting that our sins are the very reason why we nced a Saviour, and ought not to be discouraged by them, as proving any obstale to his grace, when we are enabled to resign ourselves to Him; but we ought to be deeply humbled for them, and it is then that God giveth grace.

For the Children.

Little Maggle's Home.

It was a narrow, dreary street, down which the good home-missionary turned | zie stopped her questioning, and looked his steps, and the houses on either side me full in the face for some minutes, seemed like swarming rookeries. They had once been respectable homes for her face brightened a little—"Oh, I single families, but that must have been know now," she said. "I know why long, long since. Now the washerwo. you are not afraid. You are hiding un man plied her work in what had once der God's wings. Oh, what a nice place been the family parlor, and away in to hide! I thought of that as you read the damp cellars ghastly men and wo- the chapter. I wish I could hide there men wove rag-earpets or wrought rough too. Then I should not be afraid of the Tue Westminster Review (Radicalbaskets, or sorted old bones and rags; while away up in the garrets, poor sew- room for me too? ing-girls stitched away to carn a scanty

second floor of an old house, lay a poor be far sweeter in his cars to hear your little girl with the fever burning up the childish voice whispering, 'Jesus, thou blood in her veins, and not a breath of art my hiding-place.' Will you not say sweet pure air to fan her cheek. You with your whole heart those precious have thought it hard to be sick with all words? A soft I will was her only anthe comforts of a cheerful homo and a swer; but I trust at that glad hour Lizloving mother to care for you all the zie sought and found the shelter of her time. Think of poor Maggie on her Saviour's wing. bed of shavings with only a bit of carpet thrown over it, and no pillow to rest her burning head upon. Remember, it is God only that maketh us to a blind man, who had taken his station differ. Should you ever forget to thank on a bridge over a London canal, and

him for his merey to you? at nightfall, to have your father come earnal things, he was ministering to them and sit down by your hed-side and take spiritual things. A gentleman on his y inquired how "his little girl had been riosity to the outskirts of the crowd. to-day." Maggie's father sat with two Just then the poor man, who was reador three companions, his ragged elbows ing in the fourth chapter of the Acts, resting upon the broken table, his lost his place, and, while trying to find scowling face supported by his grimy it with his finger, kept repeating the hands, a crushed and rimless hat was last clause he had read: "none other pressed far down upon his forehead. No name-none other name-none other gentle words fell on the sick child's ear. name." Some of the people smiled at Only oaths and drunken songs almost the blind man's embarrassment; but the 1. You keep looking at your act of as dreadful. The wretched mother gentleman went away deeply musing.

your faith. This is making a Jesus of come," mouned the sick child as she able him to rejoice in God. The words it, and is in effect taking the crown of tossed from side to side on her miser- he had heard from the blind man, how-

There are instances of vegetable and brews, xi. 6. But without faith it is imprepared for life? Nay; man, had he possible to please God.

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There are instances of vegetable and brews, xi. 6. But without faith it is imprepared for life? Nay; man, had he prepared for life? Nay; man, had he p fore justification, for the evidencing of "Oh! but I'm going to die, father, these words, like evening chime from years, and ruins many souls. How many father; won't you read me a little in none other name-none other name! are gone to hell, who thought they were this," and she drew a small Bible from And when he awoke, in more joyful of life. He would not have planted in going to heaven, deceiving themselves among the shavings. A warning shake measure, like matin bells saluting the with false assurances, and fetching their of the head from her mother was not morn, the strain continued:" None other comforts from the sight of their own noticed. She was in such anguish of name-none other name-none other works, and not from the grace of God body and soul she clutched at every name!" The music entered his soul,

> tion, we should not be justified in be- sight of that Bible. Do you know the own works-my repentance, my prayers, reason why? It was not because he my reformation. I see my mistake. It

> "Give it to me, Mag, give it to me, I will look. "Neither is there salvation first ray of hope: they are not to ropent | girl," and with a nod to his wretched | in any other. For there is none other in order to be haters of sin and lovers companions he snatched the book and namo-none other name-none other

> yourselves, and behold from this lofty call of the gospel in order to become "You might have known better," said stand-point an unanswerable argument such. But I dare say you admit all this. the mother, sharply, as she turned to why you should "seek the Lord while Woll, then, here is the weight of the ob- the grieved child; "you deserve to lose

"Oh, I am so glad to see you!" she

"When I walk through the valley of

When we look on man as he is, the not believe the gospel to be free. What "But he is here now, dear Maggie, last of God's creation, fashioned after effect ought a consciousness of your just waiting to take his little girl in his quite as much as the body requires what is not necessary. We see from what the exalted model of God's own image, coldness and insecurity to have upon arms, and make her fit to dwell in his

ing, we see his Creator placing on his your knees, and whilst you pray to be That was the verse after all, that both are found in full exercise, they pro- lutely necessary for the spiritual life of brow the chaplet of glory, by giving delivered from it, oh! forget not also to brought hope to little Maggie's heart,

> Before another sunrise she had left When we regard man as endowed in our concern for more, we too often that dingy, wretched room, and had with those mighty powers; upon whose forget what we have received. I am no gone, as we hope, to those glorious man-

> > "And where angel throngs are glowing, A harp to her is given, And she sings, no sorrow knowing, Close by the gates of heaven.

A Nice Hiding Place. A TRUE STORY.

One morning I went to my pleasant the heart is overpowered with vain and school room, and found many vacant sincerely desire what you pray for? This with us a few days before, now lay cold is indeed, a feeling most miserable, but in death, and others were very sick. oh, how needful! Is not this praying and our school. The children were weep-The diptheria had entered our village ing bitterly as I went in, and some of them ran quickly to me, saying, "O, teacher, Minnie and Georgic are dead. What shall we do? Do you think we shall be sick and die?

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said: "Children, you are all alarmed at the approach of this terrible disease. You sorrow for the death of your mates, and fear that you too may be taken. Many of you have asked me, What shall we do? I know of but one way to escape this trouble, and that is to hide from it If you will listen, I will read you of a hiding place."

All listened eagerly, while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Comforter would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon, a sweet little girl named Lizie, came to me, and said, "Teacher, are you not afraid of the diptheria?' No." I answered. "Well. you, if you thought you would be sick and die,?" "No, dear, I trust not. "Liz- CHF diptheria or anything else. Is there

"Yes, Lizzie," I said, "room for you and for every one who wishes to come. Oh! have you ever been thankful Oh, he longs so much more than you

> The Blind Man's Sermon. 'A few persons were collected around

was reading from an embossed Bible. You have felt what a comfort it was Receiving from the passers by of their your little hand in his, while he tender- | way home from the city was led by cualtered habits, all were ineffectual to reever, rang their solemn music in his "We don't want the likes of him soul: "None other name!" When he reached his home, and retired to rest, and he awoke to a new life. 'I see it al!!

is Jesus who alone can save. To Him

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These foreign periodicals are regularly rethat yours was not a home like these? can think to hide you in his arms, to long subscribed to them, need no reminder; that verse, "Bless the Lord, O my soul, and forget not all his benefits." In one of these dingy rooms, on the condition of an old house, lay a poor be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be far sweeter in his cars to hear your be well pleased to received accredit be far sweeter in his cars to hear your be well pleased to receive a care where the house of the progress of the progre

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